243 are then scattered from the swinging hand onto the level ground, after which some soil is sprinkled on the seed by hand. Eleusine (uwuro) is sown in the same manner. The ripe ears of these two types of millet are each individually cut from the stalks with a knife. This is also the method used for corn and rice. Then the ears are spread on the firm ground in front of the huts and threshed with switches. Some of the sorghum [252] is ground into flour, but most of it is used for brewing beer. [273] Eleusine is mainly ground into flour from which the daily ugali mush (umudsima) is made.

The Barundi grow tobacco (itabi) in small quantities near 249 almost every homestead, as has been mentioned above. The delicate plant is cared for so poorly, however, that it yields a mediocre product. Uvira tobacco, which is traded in considerable amounts in the Tanganyika area, is of much better quality. [53] The Barundi put the tobacco seeds into small holes dug into the soil with a hoe. The young seedlings are not transplanted, but the Barundi clear and irrigate the surrounding soil from time to time. As soon as the plant begins to blossom (red, not white), the leaves are picked off and strung up on bast strings to dry in the sun. Then, for fermentation and storage, they are wrapped in dry banana leaves. In spite of its terrible appearance, 276 the tobacco does not have a bad aroma, but it is so strong that even the Barundi seldom smoke it. In most cases it is smoked only by old men and women. The others are all inveterate snuff-takers (see p. 57), whereas in Ruanda tobacco is only rarely taken as snuff but is smoked in considerable amounts.

Tobacco is regarded by the Barundi in the same way as all [824] narcotics are regarded by primitive peoples: as possessing [758] mysterious powers. From this originates the custom of stuffing a pinch of snuff up the nose of a person who has fainted. Also, the young bridegroom blows tobacco smoke at his wife, and so forth (No. 19, p. 557).

244 Several kinds of pumpkins (imboga) are likewise grown merely as garden produce or interspersed among bananas or sorghum, in particular a variety which is round and as big as a head, and another smaller variety that looks almost like a

258 water, which overflows into a jar, carrying with it a few more or less
263 soluble particles of this sooty dust. The liquid is preserved. The cooks pour a little into the cooking pot at every meal. Some families subsist on this humble vocation and trade with water which is not salted but which has an ashy taste.

Salt was indeed rare before the arrival of the Europeans. The great Batutsi chiefs were about the only ones able to obtain it.

This salt, collected by the Blacks in the marshes of Lake Edward, contained an amount of earth and sand at least equal to half its volume. It sold nevertheless for a very high price at native markets.

The salt from the Gottorp plant (not far from Kigoma) is now used by all social strata. It is highly valued by the Banyarwanda, who call it ulugera, a substantive derived from the verb kugera, which means "to penetrate," because, as they say, it goes all the way down to their stomachs thanks to its high quality and its tart and pungent flavor. One understands why formerly the Blacks, when deprived of salt, would seek out bitter herbs and sour fruits. Red pepper and
[249] chives, which were imported fairly recently, have for this reason been a great success among the Blacks, who cultivate them in small plots near their huts. It is probably for the same reason that children show almost as much fondness for lemons as for oranges. /34/ A few years after the eruption referred to as that of the Ntsuro (December, 1911 and January, 1912), when the natives were able to approach the volcano safely, they began collecting salt mixed with large quantities of earth. The inhabitants of nearby villages spend most of their time collecting the indispensable substance. In order to rid the salt of its
[415] impurities, people melt it in large wooden troughs full of water, which are called imivule or imizinga. The liquid is then removed to other troughs where it is exposed to the sun. The most skillful and enterprising workers allow the water to boil until it evaporates completely. The markets which are held north of Kivu are supplied with this salt, which sells as high as that of Gottorp in spite of its poor quality. It is less white, contains impurities, and always remains damp.

241 The Batwa, or Negrillos, do not farm much. They look down
461 on field work.
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